M 2457

Saturday, September 28, 1974

LAND

Lunch & Evening

I think that I have to be my own announcer. The different instruments here don't have too much of a loud click, and - I used to have a bell; I used it I think only once in Warwick. In most cases, however, at lunch there is such a deadly silence that starts, that I'm forced to fill it by starting to talk. And if you still continue to talk, of course I will say something and maybe then you'll stop talking.

Stop your thoughts now. All the different things that you are interested in - try to eliminate them. Whatever there was of interest, which of course is legitimate - now try to say "shut up" to your mind. Then you say, "Open up" to a spiritual life.

Can you do that sometimes during the day? It may mean that at such a time you stop your body, so it's indicated you really mean business and your body, stopping, can tell you - even as a symbol during the day - that something must take place in your mind. Otherwise you would just keep on talking and talking and thinking and thinking and swirling around and -

Where is the control? Do you know about the control of your thoughts? That at a certain time you say, "It's enough; I don't want to think about that anymore, because if I do, I become repetitious." How many times do you keep on even repeating the same thing, and to the same person sometimes? And almost as if assuming the person you talked to in the first place was hard of hearing. But you keep on saying things because you are concerned and you want to emphasize it because you believe it is important enough and you keep on saying it four or five times.

I think it's very good if you have an aria to sing, and you want to repeat it in different tonality, or you have a certain theme that you want to play and you change the rhythm. So it's quite right that you have the same thought that you want to repeat, but then you must make a variation on it — certainly not use the same words all the time. But if, for instance, you have a couple of sentences, it would be interesting if you use the same sentence but start at the end. Then you will think twice, and then you will also know that you want to stop your mind in doing that kind of nonsense, because you are nonsensical when you keep on repeating the same damned thing.

Now I want to say simply that: Stop your thoughts about ordinary life, your ordinary unconsciousness, your activity or whatever you did this morning; it's now finished. Now we are at 'fa' of the day: now you prepare, if you can, for the 'sol - la - si' of development..

Each day has an octave. It ends with the 'si - do' in the evening. At such a time you contemplate what was really the octave. If you know how to unroll the film, you as it were condense, or telescope, the octave of the day into one. These are all very good mental exercises in order to find out what you are actually, and how you have behaved, and to what extent you are ——— to, even. You can make up your mind on what you're going to do tomorrow.

So when I ask you now, "Stop the morning; open the afternoon," — what can you do now to introduce into your state at the present time a wish not to forget yourself, a wish to put the emphasis on that what is conscious and conscientious, that (what) for this afternoon you try to behave as if you already are a conscious and conscientious man. Or that you say, "Harmony — Will my actions of this afternoon be harmonious with the state of being within myself? Will I appear in the way I behave as a sound which is not cacophonical? Will I, when I look at myself and I've seen the different expressions in forms of behavior - do they belong to

something that is within me an entity? Am I, in my behavior forms, heterogeneous? Where is the homogeneity within myself, when it is there, when it comes out through the particular period or you might say even, place of my essential being? Where does it get lost in the periphery, in the variety of different things ——— unrelated?"

You have to study your mind once in a while to see how many thoughts you will allow and how idiotic a mind starts to function by such associations which in themselves have absolutely no meaning and no value, and you still know that they take up room, that you allow it, energy is lost, and that it is extremely difficult to think in a straight line. The only time you can do that is when that line is directed towards a definite aim, and that from where you start is *you*, and that what you wish to reach is also you, but on a higher scale.

Don't be dismayed about such little attempts. They have to be made many many times because it is unusual. But, you see, nobody in 'All and Everything writes about how long it took Beelzebub to make a telescope. All he said: "We're working on it." or "We started it.", and finally it was in action.

How long will it take you to make an 'I' which will exist at least a little longer? How many attempts you will have to make, instead of just a little bit of a flash every once in a while? And, moreover, what will you allow in your unconscious mind and your feeling to exist, so that it is like a little alarm clock, to remind you to wake up to the existence of a spiritual life? Look at the Nature outside. Attach at certain times to certain things outside of your world a certain value, so that you are reminded when you see that, and you say, "Yes; now I turn within."

I remember I gave a talk once, walking in New York City, and being attached by the red and the green lights for the traffic. And there was the green light, and you were walking let's say uptown; you knew it was going to change into red, maybe

first yellow; but at least it would change. from green to something else. Here you are, walking, constantly in anticipation. of something that will change – not knowing when, but when it would change it would require on the part of you to be awake. You see, this is almost being out of breath, in expecting something that is going to happen. When it finally happens you want to be prepared. It's a very good little exercise. — In a day you take off one minute, and say, "At the end of the minute I'm going to be awake." You can also say during the minute "Okay, but what is important is the end of the minute." You can even look at your watch. I would even say you cannot Work until the minute is over. That's another something – not to allow to Work. But then, when the minute is over you "go to town."

All I mean – try to train whatever is available to you as an instrument of your life and part of your personality. When you once and for all know what kind of tools you have to work with, you can undertake to put an ad in the paper: "Ready for Repairing Watches," but not until you know what your laboratory is able to do. will be allowed to carry out any research. The preparation to make that laboratory clean, and to have classes, and [EARLMEYERS] and beakers also ready to be used; to have enough acids and alkalis and other chemicals ready on the shelf for yourself to take in order to run an experiment – all of that means preparation, of setting up all the different instruments so that you can run a distillation, or do anything you wish with the preparation.

This afternoon prepare for tomorrow. I said last night we have a weekend. I hope you understood that the meeting last night was the preparation of today for the weekend. The quintessence of last night was perspective of having something with you like a little talisman that you can put in your pocket, in the shape of the three-body diagram, which you take out once in a while and look at,

and you say, "It reminds me, but now I must prepare, so that tomorrow I won't need a reminder, but that what I want to do regarding myself will come a little easier because I have devoted some time to it today."

If I fall asleep, I want to fall asleep with the idea of 'I' in my mind, and a wish for awakening in my heart. Those are the thoughts and feelings which are combined, and in joining together for a common aim, the rest – the rest period of my sleep will be free from intrusion. I will not be bothered by the thoughts of worry – at least, not as much. And what will be the result of it? I will go through a period of rest. During that time my organs are not functioning; they are still there and could be alerted. For instance, my hearing is not functioning, but if there is a noise, it will start to function. My breathing continues, although fragrance or smell or olfactory nerves don't function so much, although they start to function when there is smoke in the room all of a sudden, like a fire. Eyes – of course, they are closed, but it is easy enough to open. But in general my state of level of being as a human body is almost a minimum, and I hope it will be relaxed, and I hope that my mind is resting, and my feeling is gradually taking its proper place. My feeling sometimes "plays 'out of the house" and starts to visit my mind, but when [illegible] rest for the night, all the little children have to come home. And so, in my solar plexus or in my heart I collect the different feelings and put them to rest and say, "You will wake up in the morning with a new desire, if you like, but now, for tonight, keep quiet and especially – don't cry anymore."

In that state of rest how much can you become sensitive to existing currents? Maybe you never want to think about that too much. If there is a spiritual world and one's aim is, first, to make harmony between the centers,

in the second place to develop the centers to full-grown bodies, in the third place the utilization of such bodies, to make a unit and an entity, that state that one could then describe as a state of rest, in which the bodies themselves are not functioning anymore because they, the three of them, have been replaced by a level of being which I then experience. In my physical sleep I have the three centers reduced to a minimum, without incurring expenses regarding my ordinary existence. In other words, I keep on maintaining what I have set out to do in fulfilling that responsibility. And then at such a time I am very much open to receive things, and still using certain energies which are there for the purpose of a communication from the outer world, but this time of a spiritual nature, because my five sense organs are not functioning. And so the openness which I then can experience might result at times in dreams, and, being very quiet for myself, and not wishing any thing of my own experience from the past to enter, I can be open to that what has to be told to me.

That is what we call 'sensitivity.'

The life that one leads on this earth becomes divided, and the maintenance of anything that matters as material form requiring attention is then satisfied with a minimum of energy, and then the possibility of a state of physical sleep, being restful, one can hear the voice of God. And maybe sometimes not God, sometimes higher forms of being existing. Sometimes those who are — somewhere — not on earth — who came from here; sometimes relatives you remember, sometimes people who have played a part in your life and who have died, and with whom on this earth there was a relationship, and sometimes you might say, the relationship was broken off. Not your

fault – it just happened to be..

And so, when I become as it were very quiet in my state of physical sleep, my dreams come as a representation of a contact with a life that was not as yet finished, and now I bring the finishing touches to a relationship.

Try to understand this – how it is a continuation of life existing, independent of the form which life has to take when it appears on earth; the continuation of life as Eternity, as not having either beginning or end, and that we become responsible for putting it in a form so that it will have a so-called 'beginning' and a so-called 'end,' and in reality not understanding that life does continue in my daily life when I have my eyes open, and that it also continues when I close them, but when I close them as physical sleep much energy is available for the development and the encouragement for the existence of a spiritual life, and it is at such a time that perhaps there is a possibility of being advised by those who are of a higher nature who have more wisdom than I have. who then are you might say beneficially wishing to look at me and wishing then to help me, and wishing to tell me, so that with their wisdom I can put to practice more readily what I already know in embryo.

Such stimulations during the night you can have also during the day. You see, you exclude that what is the 'visuality' of yourself. Sometimes I've said, If you stare, you gradually will lose or let loose the form of the appearance, and you will still realize the existence of life. When in staring you lose the dimensional world of space – when one at certain times one experiences the existence of oneself without a concept of time... A moment of timelessness will help you to get rid of the dimensions of time. In those experiences are the indication of that what one could experience if after death you are developing your spiritual – I call it – well-being.

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When during the day you stop your thoughts – that is, you stop them from persisting, from going in a certain direction – you substitute other thoughts. Your mind will never stop thinking; I don't think that you can do it. The fact that you want to think about the possibility of stopping the thinking of your mind is already a thought. So it is idiotic to talk about stopping thought in that sense. It's perfectly permissible to say, "I stop my thoughts regarding something, and I change my thought in order to wish to think about something else.

That is what you do during the day when you are working. You take off half a minute. You stand still and you come as it were, then, to yourself, and you determine something within you, that I wish to see myself now. You wait for a moment, you close your eyes, you become aware. It doesn't matter where you are, what you are doing, what kind of tool you have in your hand, what you lean up against or why you are perhaps sitting; after a little while you open your eyes. You say, Thank God I am alive, and I know it. And then you keep on working. Just ordinary work.

Extract from an afternoon like this at the Land. that kind of possibility, to be reminded to use the Land for the purpose of your growth. Then afterwards you will be grateful that it existed. Use the group for the purposes of your growth, then you will be grateful that all members of the group exist. Make it clear that the aim for yourself is very similar to the aim of other people also seriously interested in their own development. Meet them on the ground of their intensity of wish, which is essential for each person, so that the relationship between people is not peripheral. It is a relationship guided by your 'I', introduced at time of your essential being, taking a form as behavior, being noticed as behavior by someone

else, and then going as it were down to the essential being of yourself, where again your 'I' or someone else's 'I' will meet. That is the level of cooperation between people who are working on themselves and who want to grow up with each other's help.

I say again : Use the opportunity while you can.

The German poem by _____ : "Love as long as you can, as long as there is an opportunity. Love as long as you are allowed to love, because the hour will come that you will stand at the grave and you will weep."

Have a good afternoon.

Now I think we'll have a little meeting of the bakery.

There are two things : today -bakery, tomorrow the construction. These I think are the two essential activities we have to have some clarity on, and I would like to learn more about what is actually taking place and has taken place – that maybe mutually we can come to some conclusions about it. So those who are active or (are) in that kind of management of the bakery, would you mind coming to the house there, and we can sit and talk a little bit? Tomorrow – the same for the construction

Have a good afternoon.

-EVENING-

So we'll continue with the meeting which we started at lunch.

"Mr. Nyland – oh."

Yeah, it's all right– go ahead. I can always say what I want to say later.

MR NYLAND :
George (?) _____ :

I've been trying to do what you suggested today at lunch, and it's been

really good for me. What I would do-- what I did - I would begin working and — sometime later I would start thinking and getting involved in that, and I would realize that at a certain point, and stand still without really trying to do anything— just stand still. And after a little while I literally felt recharged. And — then there came a -- would come a point, maybe I -- not that long, maybe twenty seconds or so — and then I felt it was -- I would just continue walking, and I was able to continue working. And it just — it was just very good because I know that normally I would just get carried away in my thinking — and very often about Work or about myself in relation to Work. I would try to formulate something. There was -- I feel like I -- I feel like it really helped to cut into that process a little bit. And I was actually surprised the pause helped me so much. But it was really good.

Well, you know, really, the kind of an experience that one wants, or the assignment that one makes for oneself, or any kind of a suggestion; it is really the fact that one makes a suggestion of any kind... which really means that you disturb your ordinary mechanical behavior in unconsciousness, so that almost anything will do. When it once wakes you up very little, and then it is a question of course at such a time there should be a will — I call it will— to want to notice that what is taking place, and recognizing it, that it can be used, because if the recognition isn't there, it goes beyond ordinary life. But if the

association is strong enough, then you will take that stoppage, or something that you apparently do for a reason; but you really don't know, that the fact of doing that, associated with the reason you have done it leads immediately to the wish to become aware.

The advantage that one can derive from it is not so much even to be reminded in the beginning of the afternoon and then work with it during the afternoon. Of course, it is valuable, but what really should be the solution is something that you have with you all the time. When we talk about a hairy shirt, it means that there has to be something that is with me, and that I cannot forget because I am instantly reminded that there is something that I have to do. Or I have to wear a hairy shirt for the purpose of being reminded; that is the reason I wear it. Otherwise, I wouldn't want to wear it. I don't like it.

So the disturbing element is something that I really oppose; I don't want to have my mechanicality broken up, because it's much easier to stay asleep.

There are many different ways by which the same kind of a thing can happen, and you don't have to wait until you get to the Land, and then be told that perhaps on a Saturday afternoon it would be a very useful thing to do. You simply take things as a principle; you try to apply them in different ways of your life that you can now think about to see how else can I use this kind of principle in my ordinary life, and where will I try to create certain conditions in which the same kind of a result can be obtained?

Sometimes, you know, I use the image of the miner's lamp. It is something that is ahead of my forehead. It also helps to light up my forehead itself, in which there is formulation of Work. The interest which is in my mind

is then concentrated in a few words indicating what Work means, and that I don't want to forget. In reality, the miner's lamp is not for my forehead; it is to light up where I'm going so that I don't fall. So it implies also - having a miner's lamp - it means also that I'm walking.

So this kind of activity being lit up as it were by the miner's lamp is a constant reminder. The miner's lamp becomes like an aim, towards which I strive, but I never reach it. You can say it's too bad, because in the beginning that is allowable - because I have hope. After some time, wearing that thing all the time and never reaching it, I get really a little despairing; I don't understand why I don't reach it.

I think there are times when ideas are in the mind of a person which I think are perfectly correct, and that he tries to materialize, or even spiritualize that what is a concept, and put it in a concrete form so that he can use it. And he can keep on doing that - the more different things he can combine in order to make, as it were, new things for his new life. But when it is just a simple miner's lamp, and it has nothing else but just being a little lamp that keeps on burning, and that all that has to be done to it is give it a little kerosene, or electricity, to keep it going doesn't change much.

So, the image is not entirely right unless you endow that what the miner's lamp is for with a deeper insight of the wish to have constantly something that will remind you. And therefore it never should be taken by itself as just a little reminder. By association, I connect the miner's lamp with a state of myself which is active in walking, and so, instead of having the lamp indicate to my

forehead that there is work to be done, it is really lighting up the way I am going with my feet. And now I introduce a different element, because the way I go with my feet is constantly changing, and for that reason, if I really want to work, it will never become monotonous.

So, try it again in whichever way you want.

I've said many times the question of wanting to work depends on — depends really on your aliveness. The state in which you should be - sometimes spirited, sometimes boiling over, sometimes contained within - but constantly in action within yourself as a life force. And with that you have to see what you do for yourself and how you are, and I would almost say that kind of self-study will lead many times to a conclusion that you're half-way dead.

You see, when a person is young, of course there's overabundance of life-force, and of course it bubbles up. And it is just like a well - a constant well forming water, and without any consideration of how much is lost, because it is Life that is being fed.

When you get a little heavier, and you have studied a great deal, and a lot of philosophy ... has gone through your mind, you don't really want to bubble over so much anymore, because you start to consider it. And then you hamper the stream of your life, because you don't want to make a move unless you're convinced that it is fully acceptable; and, even if you become very fussy, you only want to do certain things that are logical, and also that are allowed. And there are more and more laws you consider.

You become hesitant; even become inactive.

When you are young, and you have none of that, and you are unspoiled, you continue with that kind of youth for as long as you can. Don't tell a child to do this and that and so forth when it is going to interfere with

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the possible expression of life. But, together with that, there has to be Life, acknowledged with something that wants to put this life in a certain direction, and as life existing within you, so that without diminishing your life force you are directing it to a very definite purpose.

Then you grow up, and then you are capable of directing it as a great man., in a great many instances where life force has to be expressed. You become a man ; that is, you become more mature as a man on Earth.

The trouble with this group in a general way is that they don't remain alive.

When we talk about Work something should click, and you should say to yourself, Yes, by golly — that is something that I really want. It answers many questions, and it is worthwhile to ——.

We had a little meeting today about the bakery. I think I was the most enthusiastic person of that meeting., and it's not my bakery. And I cannot understand it. Here is an activity that we're interested in and some of us — ..and enthusiasm that ought to be there isn't there.

And how the hell can you bake good bread without enthusiasm?

You understand enthusiasm? It's something that has to come out, which will furnish you leadership. It will start to flow over because there is too much of it, and it starts to invade, or imbibe, the totality of yourself, so that then the form of your behavior is alive, and full of aliveness, and cannot help but express itself.

I'll tell you something. Not so long ago someone and myself threw the I Ching. This person had the proper attitude towards that kind of information, giving of esoteric knowledge.

Never use an I Ching unless you really have the proper attitude : when you consider (it?) as sacred communication, and that you put yourself in a state of wishing to receive it and understand it to the best of your ability.

And so, having this attitude, I asked, "What about the particular property inherent in the Group, particularly now, when we are engaged in certain changes which are important for us, and what is now the meaning?"

You know what came up? Number sixteen — in accordance with the Wilhelm edition of the I Ching.

Number sixteen, if you're familiar with it, is called Enthusiasm. And it was most remarkable — to see that that actually is the solution to our life, and the solution to a change we want to make. This had to do with forming a kind of legality for a certain purpose — a corporation. That in itself is nothing, but it is very important that there was indicated a joining of forces, a wish to go somewhere with a definite command telling what to do. A mentioning of music, a mentioning of dancing - sacred dancing, in the eyes of the Lord — not expressed that way, but for the sake of the culture of Old Confucius, as a means for living "a la Chinese."

And this tremendous interest that was expressed, in how one should join in an attempt, or a different way which one wishes to travel, or because of an introduction of something a little different from what has been, and making, as it were, a new attempt... And I was thinking about that, when we talk about the bakery with the people who want to do it and run it. It is a new attempt in which we put new life, and, therefore, there has to be enthusiasm; otherwise, it will never succeed.

Enthusiasm is not to be expressed by money. You cannot buy enthusiasm by money; money buys only energy. Enthusiasm is a very special kind of energy which is expressed in a certain way, which energy then comes from you, and before it leaves you, changes you into a different kind of entity.

[Brief discussion of how much time is left on Side one]

Enthusiasm means that a person who has it and gives it is affected by the enthusiasm itself. Enthusiasm doesn't leave you until you yourself have changed regarding that for which the enthusiasm is meant.

Enthusiasm is aroused in you by a certain consideration of how things

if such energy could be spent for the development of something which is new, which is attractive to you, and for which you almost, I would say, would like to give your life.

It changes yourself in an entirely different state of willingness, and, as I say, you never will be able to buy it, because what you buy is paid for by a certain amount of work, which then is lasting so many hours in accordance with the rate of pay per hour.

Enthusiasm stays with you day and night. It is not measured by the time, even, that you spent in wanting to set a certain machinery going, or an activity to be attended to. The deeper meaning is an aim for each activity, which is far beyond the question of commercialism; it has to do with the accomplishment or the creation of something that is different, so that then, that creation can become a guide, and renew in you a wish and a desire to constantly keep on going, and no consideration even of how hungry you are, how much you are eating, what your living quarters look like... You just become a man, and that's the aim for enthusiasm - to change yourself into such a state that you boil over, and that then, what is boiling over and sometimes not controlled, and that what can be controlled and then given out will produce because of its aliveness a similar result in anyone who .... comes in contact with it.

(- Now what do we do?
Now we turn the tape.)

— End of Side one —

Sometimes it's exactly at the moment I get going, then you stop me. Then I have to build up new enthusiasm to get started again.

It doesn't take long - I'm very enthusiastic about my life.

I really don't care very much what other people think about it, as long as I can keep on talking.... and as long as I can make sense, so that afterwards I don't have to accuse myself. But if there is a chance, then, in talking about something that is really enlightening, and it is really helpful and can give you freedom, then I think the enthusiasm is very much like being in prison, and you get a reprieve, and they open the door and they let you out. Maybe they give you

five dollars ... but at least when you get outside and you start to sniff the air, you look around and you see that you're a free man.

That is what enthusiasm will do at that time, because you figure out, and then you face a new life, and for that you have energy.

Maybe sometimes, the fact that you are bound may create in you rebellion - and of course it is a form of energy. But when there is a chance that you see you could have freedom and an experience - even a moment of freedom - all that energy which has been situated or kept within you comes out like an explosion, and it comes out in your words. And then you say, "Oh, my God, how beautiful!" And then you are alive.

You must look at the different activities in that light: thank God you have a chance to do something that is worthwhile and different from ordinary life.

If you cannot see that, go somewhere else and <u>don't</u> stay at the Land

But if you want the Land, then take it - hook, line, and sinker - everything with it, because it means there is some — then you will have a chance to become a different sort of a person.

That's what I mean by enthusiasm. It is not anger, and it is not madness; it is directed energy from a source which is running at high gear.

Now of course, it depends what the kind of aim is, and when it is just a little bit of a bakery it may not appeal to you. The question is a little different when you consider your own life, and if that appeal can be for the freedom of your life, or the development of something that really is necessary and essential for you, in order to give you a chance of stepping up a little higher and reaching more wisdom, or more ability, and insight within yourself; then maybe it starts to become worthwhile to continue to be alive a little longer.

You must not die too soon.

Whenever you get a little bit more sleepy, because things become a little easier, or when they are not easier, but they are a little bit more superficial,

and because of that require less and less energy of you — why should you even allow yourself to follow the line of least resistance? Why should you allow yourself to be affected by a variety of different things, which are — we'll call it - a little luxurious, but certainly of not much value? And, I say many times, have you looked at how you spend your time? At the end of the day, and consider that perhaps it could have been spent a little differently? Your TV... radio.. or the expenditure of energy in the form of talking and gossip? Or, laziness — or such things that don't belong to a man anymore. They are like an animal.

How much do you want to grow up to become a man, and do you have a picture of what ought to be? And then, if you want to grow up — are you enthusiastic? Are you looking forward to the possibility of <u>being</u> grown up? Do you really want to become a man, so that you then can understand the meaning of 'being'? And then, being able to do that which has to be done...

Think of it — if you could become an expert, an all-around handyman — a super-handyman, — in physics, as well as in psychology... that you could really understand situations the way they are, and that your interest extends to finding out and becoming inquisitive of how things are running and why? And what is that little molecule doing *there*, and the little atom that is preventing the movement of it?

This kind of interest you should have, of course, not only in ordinary science, and ordinary philosophy, and ordinary art, but (in) something that starts to affect you, I say, religiously; something that gives you fire.

Enthusiasm is fire. And you have to regulate it because, naturally, you cannot play with matches too much.

So we have to be careful. The fire is based on the other three elements of Aristophanes: air, water, and earth... Fire is different; that is the air principal, on account of which the condition of all the other elements will find their proper place, particularly in relation to each other. And then there are the two elements -- I mean, there are the two particular properties of that fire: the warming quality, the lighting quality — and the destruction quality.

That's our life - the possibility of consciousness and conscience, and the possibility of unconsciousness remaining. And you have to make a choice between the two... And then, when you say 'yes,' can you say it enthusiastically?

Enthusiasm comes from your essence. When it is periphery, you will lose it quite easily; it isn't deep enough. Enthusiasm comes from a source within. I think it is made there; I think ultimately it comes from the -- life spark within yourself. I think, also, when enthusiasm is really honest it is being fed by something else, come from above, or from within yourself, or from a certain source outside of yourself which makes contact with you.

Again we come to these concepts of something existing everywhere and always -- of something that is being built within oneself, and then changing over into a different kind of house, and the same principles which must continue to apply to the sign of life constantly realizing that whenever you put life into too much of a restricted form you kill something -- or, rather, the killing is like a prevention of life coming out. And when there are activities that you can do, and do it with enthusiasm, that what is an aliveness is what really comes out. Never mind if you are a little stupid. Never mind if you really don't know all the rules of the game, But at least it is wonderful if you can make a mistake, as compared to just sitting down and covering yourself up with a blanket.

When I talk about Work, of course I'm enthusiastic about it. Because in the first place I know what it can do; in the second place I would like to talk about it because it may be of help - in that way I can share; and the third place it's very selfish - it gets me in a certain state of myself, - almost, sometimes, of bewilderment, of not knowing actually what is taking place, even when one talks, and tries to talk and make sense. That something takes place because of this desire to want to communicate and to share. I profit.

It's not that I do it for that purpose; it's only a side product. What happens to be the main product - it is a continuation of seeing that what is truth, the continuation of esoteric knowledge, constantly being expressed and expressed wherever one goes, the continuation of that which is of value, to try to help maintain it and prevent it from being destroyed, particularly by the forces of nature -

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the creation of something that in the midst of an unconscious state is not going to be eaten up, and can continue, then, to live a little longer, and more and more becoming detached from the original source, or changed over in the formation of a channel through which that kind of information is flowing.

What do you think Gurdjieff was? Sometimes messenger from above, sometimes just a person remarkable, and utilization of his ambitions for learning, and his experiencing going out and searching for twenty years.. and then trying to put certain concepts in words, to make them acceptable to the rest of the world..

Do you see him as a channel of some kind?... that that kind of information that he collected was converted within himself into something [ ] flowing through himself? At first he thought it would be through the Prieuré and the Institute for the Harmonious Development of Man, together with sacred dances and movements and teaching. And then his accident, and then — that prevented him. Then what did he do? He didn't sit down; he started to write. Author — surely not all his job, surely not equipped to be one. But there was an inherent wish to communicate and fulfill his life

In that way of course I see Gurdjieff as an example, as a man who has lived, and wishes to share the results of his living.

You see, it is like water that flows through a pipe: in the beginning, when it is fixed up, the water is not pure, because maybe there's a little bit of rust here and there still, and that what you have used as a faucet may not be new. In order to purify it, you let it run for some time. In order to get a good sample, so that you can send it to the Health Department and get an OK, you surely want to make sure that there is no impurity, and you let it run through the pipe. Then, when the pipe is a little rusty, after a while the rust will be sloughed off, as it were, from the inside and comes out with the water and is thrown away.

In any event, water can be purified by a process of patience.

To let things run for some time.. Applied to Work, it means I apply the ideas of Work for some time with patience, because although I say the purity would mean the existence of an 'I', I don't have that 'I' when I open the faucet. And I know that there are many impurities in an unconscious state of myself, and most of the time something that is natural which tries to close the little faucet without my knowing so that when I start it running and when I turn around, something comes

maybe the Devil, maybe Mother Nature herself - and turns it off and says, "You're wasting too much water!"

Do you understand these little symbols? They are very practical, and of course sometimes quite nonsensical. But they are useful here and there to see what is happening to us.

You get impatient because you don't know how -- God-damned unconscious you are, and how deeply crystallized certain things are within you. Over years and years of unconsciousness something has taken place, and it's almost impossible to push you or to kick you, or to get something out of you. That's why I say, Why can't there be enthusiasm coming out of you for something that is really worthwhile? Why can't there be really an enthusiasm for attending meetings? Why can't there be enthusiasm for having an opportunity to come to this Land here? Why don't you want to find out what is the value of that kind of Work?

And then I feel sad if you don't want to. I feel sad when you do come - I say many times - out of curiousity.

Who the hell cares if you come! Just to hear me talk a little bit.

Where is <u>your</u> conscience?

You have to determine that. You have to make sure that you come for a reason, and that the reason is correct. You want to know something about yourself - that's the reason. Not to just get a little bit mental, or a little bit of knowledge that you so-called 'like' and store away, and never use again.

You are going through exactly the same problem as last time I was here, and the time before, I was here - and every goddamned time I tell you about it.

I hope that you will really maintain certain levels of this Saturday and Sunday, that there is attendance, and that you come for your own sake, not because I ask you, not even because the Land exists - it's only an opportunity - but because you feel there is a need for yourself to come to grips with the affairs of life.

But you see, we're superficial, and we want to stay very immature for a long time, so as not to be bothered, because the more you live on the surface, the more you have a chance to forget. And you want to forget, when something is involved that does require some attention, and perhaps even can cause friction.

There has to be changes made of that kind. Criticism that there is has to be voiced. But if it is voiced and if it is solved, you are under an obligation. And why, in [illegible]

can't you make up your mind to come, — let's say, for two months — every weekend, Out of a group like you sitting here now — and of course there are people you might say are foreigners; they don't belong to this surrounding, they may have come from Seattle or somewhere — it doesn't matter very much. There are enough who could come to make the time, but you're so busy with something else.

And is that something else very important? Education of children — yes, of course, it is important. Attending to your affairs of your life so you can continue to live — professionally — sure, it's important.. The constant hours or whatever it is that you have to spend on eating and sleeping - of course, important.

But look at yourself. How often there is a little bit of an opportunity to think about Work? How much is there an opportunity for yourself if you actually want to do something that you could make an attempt? How often do you want to have something that you perhaps could read? And at certain times, can take off the time, or maybe at certain times, sleep a little less.

If you really wish, you can make your enthusiasm. If you don't want to live that way — you die!

I told you many times — some of you, at least — Gurdjieff's saying: You die like a dirty dog! Sometimes he said 'like a dog'; he didn't want to say 'dirty'. But when it really came from him, it's almost as if he spat it out.

You see, I think that Gurdjieff could sometimes, with all his kindness, he could be very disgusted. Maybe the different attempts that he did make did not always lead to the result that he had wished for. And maybe Gurdjieff, in his disappointment had to learn also that that what is happening could not always be Gurdjieff's will, but that it was still dependent on the karma of

some higher form of Being.

Sometimes the Karma's don't mix ; sometimes the perfectly good reason that you bring forward in order not to have to Work is a very good rationalization process. But if you really want to find out what is the value of yourself, you take that as a task, day and night, at any one time, and you are reminded because of the little miner's lamp. You keep going, and keep it on your head - don't take it down. Wear it for one month. Give yourself a task, and find out in one month what Work really can mean, like George when he mentions his afternoon. There is a result ; it is desirable. It's not possible to say how often it can be applied again and again, like a task; but then of course one ought to be clever enough and have enough common sense to change it, so that then, with a new attitude and a new beginning you start the day, again and again, for the same sake of development and growth ; of seeing yourself becoming gradually - I hope - a man. And with more understanding, with more desire to express your aliveness, in a certain way under a certain control, but, for the reason of an achievement, and because of that, communicating it to others, so that they in turn become more alive.

How can you become a good 'germ carrier' of enthusiasm? How can you communicate it ? How can it act like a disease, which is given to other people simply because they happen to be around ? ...

How can you learn to live?

I'm going away very soon, just... tonight... tomorrow... Monday - gone I go to M..... to Warwick. I get your tapes ; I listen ... and what will I hear? And, of course, you can say, that is the nature of me ; my wish may be quite stupid. I say it because that is the way I am, and I wish, of course, to communicate to you what are my hopes.

I don't make it an expectation at all, because I know better, but hope — yes, eternally springing up in my heart — for the wish that the group can consist of alive people; that activities can be attended to with the form of enthusiasm that will make them alive, and as it were, successful.

I wish to make good bread, not just bread. I wish to create with the bakery something like a family of people working together, creating among them an atmosphere, not for the purpose of making a little money, (but) for the purpose of an aliveness in themselves in their life, so then the bakery can be of some help for their own development. That's why the people who work in the bakery should know something about Work. There has to be almost a requirement that no one should really be here, unless there is an interest in Work itself, so they can understand why they happen to be a little spiritual and why that ought to be developed in the first place, and not all the other little nonsensical things that every once in a while you have to attend to.

What is it you can do about it? I ask you quite openly, What can you do? What can you do against the grain? To what extent do you really want to do something — where is the depth in your living? What is essential for you in your life? What are you willing to give up in order to —— something that is a little bit — of more value?

Do you understand God? Do you see the meaning of that kind of infinity? Coming down to Earth? And then invading us and permeating through us as life and making little units who then are called human beings? who then have to attend to certain things in order to keep alive for the time they are here on this earth, and have a little obligation about their own life to take care of it, and in decisions that you have to make, and the knowledge that you make use of for such decisions.

And what is your life in the morning? And in the evening, and during the

day, and — over the telephone? How often is it that you think about the possibilities of Work, let alone that you don't work — The click, and the click and the click which we talk about once in a while. Sure, we may do it fifteen times a day, without any thought. We could increase it to fifty, if you really want to do it. Maybe on a very good day of austerity you could increase it more, but, even then ... what?... What are you? What will you be one month from now?

If you try to visualize your life, and what will remain and not remain, and what will still be repetition at the end of a month — Renovated? Restored to better psychological health? Having solved different problems without going out of their way and postponing them?

Can you make a little bit more of yourself — the semblance, at least, of a man, who wants to accept conditions as they are and then utilize them, to be able to stand on them as a foundation, so that he can <u>really</u> begin to build? Have you ever had an idea of wanting to build something beautiful, a creation that you say, "That's much better than a dog house"?

This is what I mean. I say, a dog dies... and you live sometimes in that kind of a house, and maybe it may even be a palace. I don't give a damn if it's a palace or not; it has to be you, built with your own hands, not an architect — not even ask God to give you a gallon of paint. You work [illegible] with your own hands. Maybe you can design it. Maybe you can study enough about how the different two-by-fours and the one-by-sixes can be [illegible] and where the nails go. That you have to find out because you're interested, finally, in building something to be able to live in it. The first house you build you live in; the second house you build, you ask God to come.... That's the key of the future of one's life.

I hope you can accept such things; I hope you understand a little bit of why there ought to be enthusiasm for that kind of an aim.

What will I say? What else?

Do you see, there are so many things that can be touched. I think about that many times in Warwick: What should I do? How should I spend the last years of my life?

We talk, we have tapes, cassettes. We have transcriptions. We have a little bit of 'Firefly' published... And then, maybe we should have more of that kind, adding more and more to the body of literature already existing, more and more. To the tapes which happen to exist and are only used I would say by ten percent - Should I really continue to do that kind of work? Or should I just sit home and let the world pass by?

You see, I don't believe in that, much, because something must remain in existence - I call it 'aliveness' - and, regarding this 'Firefly,' a little correction of certain statements, sometimes based on meetings, sometimes based on answering tapes, sometimes based on experience - whichever way that is, the utilization of something which is worthwhile and we already have, so that it becomes a little bit more of an extract from all the two hundred fifty tapes that we have. It is useless, even, to publish such tapes in a book - ten volumes, who knows how much much... They won't be read; you know that. But maybe a little condensation, not so much, but sufficient, so that it really could be useful - not so much as a pocketbook, but in a very simple way. Mimeographed, but neatly. We have done it, we are redoing it. We are continuing three, the third part, many series, some forty-five lectures in Boston, then a series in New York, which a collection of certain things we talked about here, then, some kind of a sequence of the development of an idea leading to a definite conclusion.

And all such things... There are six months or a year, more intimate,

more -- perhaps, desperately -- talking about Work, more recalling that what is called the 'quintessence' of Work itself, and all the time emphasizing the necessity never to forget the reason why one is interested in Work itself, and why one in that sense can respect and admire Gurdjieff, and be grateful to him.

I want to continue with that, and I want to make it free; I don't want to sell it. It is not material that should give any money; its material that is free for the asking for those who wish. At the same time it costs money, so it has to come out of a little fund. So I thought, there are two days in a year when you remember me, and because of that you remember Work: Fathers Day, the other -- my birthday.

Father's Day -- yes, in many ways I'm a little bit like a father. I care for you, I care for you as a family, I care for the members of the family. I like very much to talk about such things in order to understand you, and maybe -- I say, very much, maybe -- to help you. That's Father's Day, and for that you say, "That very much ought to be maintained, so here is a dollar," or, "here is more." Whatever you can afford. I'm poor, but it is worthwhile to consider Work. It should be continued. This is the way to help continue it.

Then my birthday. Of course, it's more centered on me than even on Fathers Day. The purpose is the same. It's coming along again -- pretty close -- the day which is memorable, very close to Gurdjieff, at the end of October. Mine is just a little before that. You can even combine it if you like, for the sake of remembering that what is there and has been given and that is useful, and that you can even appreciate and be thankful for.

We collect some money; that will be used for 'Firefly.' Whatever you

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give as a birthday gift to me you will get back. I don't keep it. You're not giving it to me; it is to be given to me to return it, and it would be a very good way of returning it in the form of 'Firefly', so that you have something a little bit more permanent. I hope it will last a little while longer after I die.

I hope then it can remind you of certain events or of certain ways in that kind of remembering that may be at certain times, like tonight — you sat in the meeting and we talked about enthusiasm, and outside it was dark, gradually getting darker and darker, and the night was descending, and we ... sat here, and we got a little tired, maybe, because you had to sit on your haunches, and you couldn't lean, all the time, and your eyes may be dried because you worked today physically, and of course it is difficult to keep your eyes even open, and not to fall asleep too much. But then a memory: a group of people with an aim, talking a little, or maybe one person, just talking, or you, just listening, or you, formulating a question, or you wishing to have more understanding, and then going home to try to think and to think it out, and to ponder, and then coming back again the next day and the next day, to see: what can I now extract from that what appears to be interesting and useful? And, gradually, understanding how useful it will come to be when it is really needful, and that at times it is the only possible logical way by which it can have an aspect, and an aspect of my life itself and the development of that what is innerly of value — how to become objective to all that what is now this earth, so that in the objectivity I can know it very well, and I say, "You can be whatever it is, Mother Nature, but I'm no longer your particular pupil; I've learned what I've had to learn.

I can force you to graduate me." And Mother Nature will say, "You're quite right, my son. You have done what you're supposed to do. You've paid your tuition, you have been at school, and you are discharged with a good degree, which I'm willing to give you, because, after all, I cannot hold you." The school of learning is over; the school of higher learning is opening up. The school of higher learning is based on the natural law of Mother Nature, and then extended as artistic law of the creation of a supernatural existence. And so, when one graduates, and kisses Mother Nature goodbye — not necessarily that one dies with one's physical body; one gradually starts to understand that this kind of death means I free myself from the bondage of this earth, which for me is, of course, my body. That then, in letting that go, and having extracted from it whatever there is possible to extract, then my life is being fed by a different kind of means, and also the surrounding which has to be created is for the purpose of the development of that what we call one's inner life to be brought to the foreground.

And about that I talk, to give you that perspective, so that you don't forget it, that you will know in the midst of your ordinary life that there are many things that are more important than that what you are attending to, but that you have to attend to it because you have the obligation to do it, and that only — I say many times — you're only entitled to go to a school of higher learning when you have gone through the little bit of a high school. You cannot get into college unless you have some kind of a capacity which is acknowledged by the college itself.

So you must live your life .. day after day, like it or not. You have your experiences; you have to try to understand why; you have to see that the way it

Karma which is unfolding; you have to realize that, regardless of your wish to die, you will die at the proper time only. And that, during that period from now until that Doomsday, you will have to extract from [illegible] sum of living enough, so that it will be able to carry you over to the next level of Being. The conversion, the transformation, the wish to convert energy for purposes of that kind you only get by constant questioning, by [illegible] that what is there and, perhaps, not accepting it for what it is, but you take away the semblance of that what seems to be, and try to substitute for it the actuality, and the reality of a Being existing at a different level.

END TAPE

TRANSCRIBED: LINDA [illegible]